

Molly Seiden

Thesis Advisors: Heather Hewett and Meg O'Sullivan

Major: Women's, Gender and Sexuality Studies

May 16, 2019

A Marxist-Feminist Analysis of Gender Reveal Parties in the United States

*A thesis presented to the Honors Program at the State University of New York, New Paltz in
Candidacy for Graduation with Honors*

1. Introduction

Existing as a relatively new phenomenon, the popularity of the “gender reveal party” has skyrocketed throughout the years, with websites like Pinterest and Instagram catapulting this celebration into normalcy through the widespread public display of imagery and videos of these celebrations across the country. The indoctrination of this trend as a mere product of technological advancement or social media necessitates a feminist intervention that pays astute attention to the productive necessities of our state and the socialization it in turn produces. Since mainstream liberal feminist theory naturalizes the inequalities that are perpetuated by our society while working to find equality within our current societal framework, the mechanism that dictates gender and its aligning qualities cannot be effectively challenged, or even recognized at all. As feminists we must view gender as a consequence of our society and organize with the long-term goal of building a fundamentally different world, and with this, develop a critique of the gender-reveal tradition as a celebration that strengthens the gender binary while reinforcing fixed, neoliberal economic incentives.

2. Historical Materialism

Feminists must utilize the Marxist scientific method of historical materialism to study the ways in which humanity has functioned within societies that served completely different productive purposes. The implementation of this particular analytical framework sets the basis for a gender liberation movement that does not rely on a politic that employs the same oppressive and naturalized notions surrounding gender that our ruling class perpetuates to maintain our capitalist society. By exposing the true inner-workings behind what our society deems as “natural”, the Marxist method of historical materialism provides the social and political context

that is needed to recognize the real lived implications of identity categories throughout the passing of time, effectively debunking the hegemonic assertion that humanity has always functioned and associated with each other in the way that we do now.

As Heather Brown explains in *Marx on Gender and the Family*, Karl Marx possessed an interest in the development of the early family and its relationship to the development of class society and the state, and emphasized how analyzing history through a materialist lens can expose the forces behind what we accept as natural within our society (179) . In his 1844 *Manuscripts, The German Ideology and Capital*, Marx emphasized that the conditions we deem as “artificial” and “natural” within our society can only be determined upon the specific social relations of production and development of society, and, as feminists, we must employ this particular analysis within our own theorizing of gender to build liberation movements that bring about lasting change within our society (Brown 183) . Gender is a socially constructed identity borne out of a society that shifted rapidly from agrarian sustenance farming to industrialized production for profit but this construct remains natural within the functioning of our particular society today because we live and socialize within the context of our current capitalist system. Marx’s *Manuscripts* provide a crucial connection between the method in which a society produces and the socialization it thus necessitates to thrive, and it is pivotal that we view this historically specific form of gender oppression as the natural result of not human nature, but capitalist society itself.

To attain a subversive and dialectical analysis of the construction of gender along with what gender implicates and what it means for the functioning of humanity, feminist activists, organizers, leaders and scholars must assess societal conditions through a historical materialist

lens. A feminist application of historical materialism as a framework for our analyses will effectively debunk essentialist notions of humanity because the human experience is not universal and different forms of social organizations developed extensive social norms and traditions that aligned with the conditions of their society and the parameters of their particular time.

3. Identity and the Politics of Representation

Addressing the confines of organizing within our political system, Judith Butler writes, “An uncritical appeal to such a system for the emancipation of ‘women’ will clearly be self-defeating... ‘women’ as the subject of feminism, politics of representation, qualifications for a subject must be met before representation can be extended” (Butler 2) . Butler urges her audience to expand their feminist thinking through the inclusion of a critical analysis of our current bourgeois state along with an active recognition of how we naturalize and perform identities that are imposed upon us, even if these identities ultimately participate in our subjugation. When feminist movements ignore or accept the confines of our state, “...political operations are effectively concealed and naturalized by a political analysis that takes juridical structures as their foundation” (Butler, 3) . We cannot fully understand the extent of any ideological and communal conflicts within our society without exposing and examining the underlying productive relationships hiding underneath (Anderson 34) , and without a revolutionary feminist analysis that recognizes how the state constructs and restricts identity and for what purpose, we cannot form a sustained movement with the goal of building a society that functions for a fundamentally different need. Without a revolutionary analysis of the state, “...the feminist subject turns out to

be discursively constituted by the very political system that is supposed to facilitate its emancipation” (3) .

Butler continues to investigate how our society reacts to the roles imposed upon us, and how we work to reproduce these roles in alignment with the productive and social pressures of our time. Asserting that we must extend our analysis of gender to “...designate the very apparatus of production where the sexes themselves are established”, Butler exposes how our interpersonal, socialized hegemonic views of gender work to effectively conceal how our political system constructs and perpetuates these ideas through a societal performance of gender and acceptance of binary gender portrayal as expected and natural (10) . Although we exist as victims of the oppressive gender roles that are systemically imposed upon us, we still play a role in maintaining and reproducing these roles through our indoctrination and naturalization of gendered objects, activities, and qualities of being in order to gain social capital and societal acceptance, and we must recognize this in order to trace the incentives surrounding accepted societal behavior.

Since the binary gender system is crucial within the maintenance of capitalism and the neoliberal family, any challenge to this construction poses a real threat to our welfare. When we challenge the normalized gender roles in our society we risk social alienation and hatred, and some people are not prepared to endure such an emotionally taxing experience within our already oppressive society. While we must maintain our understanding of gender as a social construct that is molded by the necessary productive forces of society, this construction is politically situated and works to legitimate and exclude the subject (Butler, 3) . It is essential that we support any gender liberation-based movements within the electoral sector of our society because

any civil rights gains that we collectively win for ourselves through struggle will embolden and thus radicalize the working class, effectively setting the basis for more anti capitalist, liberation based demands. A Marxist-Feminist analysis of gender necessitates a sensitivity to lived experience through the prioritization of eliminating human suffering.

4. Neoliberalism and the Maintenance of Hegemonic Gender

Is the construction of the category of woman as a coherent and stable subject an unwitting regulation and reification of gender relations? And is not such a reification contrary to feminist aims?—Judith Butler

Neoliberal feminist analyses of gender strategically employ a political framework that embraces juridical structures as their foundation in order to obscure the role that social identity plays within our specific society (Butler, 3) . Power structures and organizations which function in the interest of maintaining our capitalist state purposely conjure up and support social movements that privilege identity over the politics of solidarity, and mainstream neoliberal feminist theory dangerously conflates this political representation and legal protection within our current society to true liberation and safety. Sander De Ridder, Frederik Dhaenens, and Sofie Van Bauwel investigate the usefulness of this same political strategy within modern LGBT movements, focusing on how activists use the politics of identity to claim recognition while simultaneously believing in a strategic essentialism to offer resistance to societal oppression and assimilation into the general protections of our society (197) . In the context of social change and ensuring speedier, everyday protections for oppressed groups within our society, this strategy has been useful.

In *Queer Theory and Change: Towards a Pragmatic Approach to Resistance and Subversion in Media Research on Gay and Lesbian Identities*, De Ridder, Dhaenens, and Van Bauwel historically assess the political strategies of lesbian and gay movements within the 1960's and 1970's, highlighting that an identity claim was a necessary empowerment strategy to orient around during that time (De Ridder, 200) . These marginalized groups employed the politics of identity to claim recognition in a society that works to erase them, and it is politically necessary that we understand the appeal of actualizing identity within groups that are fighting for the mere right to live comfortably as themselves within our society to build a feminist gender politic driven by the politics of human liberation.

5. Identity Claims and Civil Rights Demands

The political period of the 1960's into the 1970's in the United States is marked by collective dissatisfaction with an ineffective administration along with increased government surveillance and crackdown of radical political movements due to paranoia and hostility from a failing war. Due to this particular political context, gay and lesbian groups were tasked with setting a political perspective for eventual liberation while simultaneously fighting to combat the lived dangers of living within a political administration that does not value or even recognize their existence. In order to gain the government protections and services that are materially necessary within a society that functions for profit before human need, political groups representing subordinated identities must adopt a political strategy that asserts their existence and emphasizes how they deserve to live freely as themselves. In order to build a better world we must be alive to do so, therefore political strategies that appeal to the liberal narrative that

homosexuality is biological and not a choice can gain widespread support and sympathy from politicians and the masses alike.

Civil rights demands which are grounded in the notion that it is undemocratic to deny the rights of someone who cannot control their identity are embraced by our system and successfully utilized by grassroots organizations in order to gain immediate protections for oppressed groups. Gay and lesbian groups that embraced the “born this way” strategy brought about more material change on the ground that gay and lesbian groups can actually notice in their lives. The wins that these groups experienced while strategically utilizing biologically-essentialist notions of gender and sexuality emboldened these activists and while increasing their confidence in their ability to organize and demand change when our political system fails to protect us. While these wins within our current capitalist state are important and materially necessary in order to maintain ongoing movements toward human liberation, they remain impermanent and can be rolled back at any time. Along with this, many groups that practice this reformist strategy do not possess a sufficient analysis of the state and how to work toward reforms while still maintaining a revolutionary political vision, allowing them to unconsciously naturalize the essentialist qualities of being that are imposed upon us by our political system.

6. The Case for a Revolutionary Analysis of the State

Liberal feminist groups that work toward gender equality within the confines of the set binary gender system of our capitalist state are intentionally embraced by the ruling class because they appeal to the state as a neutral and reasonable body that fights for the rights of oppressed groups and not as an oppressor of human liberation whose existence is founded on and maintained through violence, colonization, and perpetuating identity to align with their rule.

In addition to this, mainstream human rights movements that work with or within the two dominant establishment political parties present an opportunity for bourgeois politicians to co-opt and embrace these movements, branding themselves as sympathetic and manipulating support from oppressed groups. When feminist movements do not function with a recognition of our current state as an ultimate impediment to liberation that we must collectively be-rid of, they can easily conflate the political limits that we endure within this system to be the limits of our political activity, resulting in a neoliberal, localized perspective that focuses on individual freedoms and gains. As Paul Blackledge explains in *Frederick Engels, Social Reproduction and the Problem of a Unitary Theory of Women's Oppression*, “The fundamental strength of Engels’ book lies in his attempt to theorize the oppression of women as an historical rather than universal fact...” (6) . A marxist-feminist analysis situates gender as a phenomenon determined by the stage of development of labor on the one hand and of the family on the other situates the development of a radical gender politic that exists at odds with the accepted notions of biological gender that our society perpetuates.

7. The Gender Reveal Party: A Historically-Situated Phenomenon

The gender identity of an impending child has been, and continues to be, an important aspect within the dominant social relations of our society. Although the socially constructed excitement of finding out the “gender” of a child has existed for some time, the notion of the “gender reveal party” as a celebration of knowing whether your child will be a “girl” or a “boy” is a relatively new phenomenon. The widespread popularity of social media as a platform for this celebration has allowed for a new cultural acceptance and normalization of this phenomenon, with expecting parents hosting expensive gender reveal parties for their family, friends, and

ultimately an entire internet community. Since mainstream feminist groups embrace the gender reveal party as an outlet for representation, the neoliberal naturalization and co-optation of identity to maintain gender oppression and economic domination is obscured and a new, international order through which we perform and celebrate gender is imposed upon a widespread internet audience.

Janelle Applequist investigates the origins and effects of the gender reveal party as an internationally accepted practice in *Pinterest, Gender Reveal Parties, and the Binary: Reducing an Impending Arrival to Pink or Blue*. As Applequist explains, the gender reveal party has assumed the role as the newest form of a surprise party within our neoliberal society, with gender represented via imagery using social media as a vehicle (52) . Through engaging with Pinterest, where the majority of its users identify as women, a feminist subject is manipulated into a neoliberal feminist subject through the pinning and repinning of boards that reflect socially-constructed feminine characteristics (Applequist, 51-52) . The commodity imperative of modern day capitalism necessitates particular constructions of women, and these constructions are reaffirmed by the imagery that is associated with the gender binary on Pinterest, thus commodifying gender as a whole (Applequist, 52) . Along with this, since Pinterest users collect images and ideas that help to build their own unique profile, systematically imposed identification categories are effectively manipulated as individual and personal.

The gender reveal party as a modern phenomenon aligns with the increasing popularity of websites like Pinterest or Instagram, where products can be marketed as an extension of gender and thus necessary to reaffirm gender. As Kevin Anderson describes in

Marx at 200: Beyond Capital and Class Alone, when addressing the current state of social relations within our society,

We are not dealing with a false appearance that conceals ‘true’ and humanistic relations, but a new and unprecedented reality based upon the necessity of that appearance because that is what relations among young people are at the point of production in a capitalist system...one cannot understand contemporary family and gender relations, ethno-racial and communal conflict or ecological crisis fully without examining these productive relationships. (34)

The popularity of gender reveal parties coincide with a hegemonic liberal feminism that accepts the functioning of the interrelationships in our society as the natural human condition while simultaneously rejecting analyses of our neoliberal state as an enforcer of any identity or representation that is economically lucrative. Furthermore, corporations utilize our current neoliberal notions of binary gender to market and sell products that reaffirm our gender identity and therefore bring us social capital. Through sites like Pinterest, Instagram, and Facebook, identity can be regulated through pre-set options and developed under the guise of free choice, creating human subjects who will not challenge our underlying power structures and will spend money on products that align with this identity. Since Pinterest serves as “...a digital space that allows virtual representations to be ‘materially actualized’”, the performative aspects of identity on that website are to be represented in daily life, and the purchase of gendered products that are pinned and re-pinned will only enhance the material reality of this identity. A political analysis of gender that does not recognize and work to combat neoliberal co-optation of identity, free-will, and independence has resulted in a new form of expression where having the

freedom to pin representations of your life acts as a veil while a binary becomes more solidified (Applequist 55) .

8. The Modern Family and the Gender Reveal Tradition

The social organization under which the people of a particular historical epoch and a particular country live is determined by both kinds of production: by the stage of development of labor on the one hand and of the family on the other--Friedrich Engels

Feminist analyses of gender that fail to recognize the modern family as a product of capitalist relations fall into the trap of normalizing parental control over their children's identities, thus strengthening the neoliberal commodification of gender. In our capitalist society, heterosexual couples are urged to reproduce and create a family through a societal anxiety to maintain a legacy, property, or a particular familial culture. Since the productive forces in our society fetishize familial relationships, children are not viewed and valued as individual autonomous beings and are instead constructed as an extension of their parents. The social relations in our society are molded and informed by a desire to procure and maintain individual family wealth, and because of this, parents possess a material incentive in enforcing an identity for their child that aids this mode of production most effectively.

Marxist-feminist analyses of gender and identity possess an interest in the development of the early family and its relationship to the development of class society and the state as a tool to expose the forces behind our currently accepted form of social organization (Brown, 179) . Marx differentiates between the family in a society that already has a state and the family before the state had emerged (Brown, 180), amplifying that the familial relations which we recognize as normal today are relatively new and are a byproduct of industrialization. In our current society

the family is a generator of labor and a vessel for the maintenance of wealth and property, and children are used to maintain this wealth through inheritance and reproduction. A general acceptance of our modern familial relations as a natural part in the functioning of humanity and society as a whole has allowed for children to be used as a tool for the maintenance of the family. As Applequist asserts, "...the gender reveal party allows parents to decide, on behalf of their children, how they will be represented to, and by, the world" (52) .

The more attention and focus parents-to-be place upon their unborn child, the more social capital they gain through the processes of gift-receiving, traditional feminine roles of a mother, and traditional masculine traits of a father (Applequist, 53) . Within our capitalist society, parents possess both an ideological and material interest in celebrating essentialist notions of gender as a biological binary with pre-determined characteristics that are displayed as a child ages. The accepted hegemonic discourse surrounding gender is not coincidental but intentionally created and imposed via a combination of power and knowledge (Foucault 55), and, in the case of websites like Pinterest, "Those with the power to pin and re-pin serve as the labor force that simultaneously perpetuates the discourse surrounding gender norms in Western society" (Applequist 55) . In a society that functions for the purpose of profit, science and medicine will function for that primary purpose as well. Since the modern gender reveal party functions on the basis that this science and medical knowledge is objective and politically neutral, it has effectively commodified the socially-constructed gender science of a baby that perpetuates cultural norms (Applequist 56) .

9. Social Media and the Neoliberal Subject

The ways in which gender has been commodified is an important consideration when discussing the ways in which the gender binary has become socially acceptable in the United States.—Janelle Applequist

On *todayparent.com*, an online blog and news source for modern parents, Emily Senger questions the supposed benefit of enforcing gender stereotypes on a fetus in her piece “The baby gender reveal party is out of control.” Through an assessment of Pinterest, which seems to be one of the most popular social media platforms for gender reveal party planning and advertisement due to its primarily woman-identified base, Senger highlighted the absurdity of this new phenomenon. Expressing her disturbance toward Pinterest’s gender reveal party theme suggestions such as “Guns or Glitter”, “Rifles or Ruffles”, and “Touchdowns or Tutus”, Senger ultimately asserts that gender is the constructed societal act of what it means to be male or female, and this develops over time (1) . Highly publicized gender reveal parties can put pressure on other parents-to-be to perform in a certain way, and as Senger ends her piece, she asserts that “Sex-reveal parties remove the nuance, which is why they’re not right for me, or my fetus” (1) .

Although Senger’s perception of sex as biological employs medical ideas that serve capitalist aims, her frustration surrounding the un-nuanced and deterministic nature of the concept of the gender reveal, along with the classist and alienating way that the gender reveal celebration manifests through social media attacks the basis for liberal celebrations of gender. The assertion of gender as an identity that manifests within the particular conditions of a society directly challenges the neoliberal tactic of normalizing identities that serve capitalist production, and because of this, we must amplify parental narratives that combat this tradition and connect

their personal dissatisfaction to a revolutionary, anti-capitalist, and anti-essentialist gender politic.

The modern popularity of the gender reveal party is particularly sinister through its ability to adapt to and strategically manipulate the language of modern feminist discourse, effectively transforming itself into a perceived outlet for resistance and gender liberation. Another piece on *today'sparent.com*, titled “Chrissy Teigen and John Legend chose the sex of their baby”, documents the struggles the celebrity has endured with fertility, and celebrates Teigen’s drive to eventually conceive, with a focus on how the path she chose has brought her happiness and liberation. By revealing that she and her husband John Legend have chosen the sex of her baby, Teigan finally felt like she had control over her pregnancy, stating “Not only am I having a girl, but I picked the girl from her little embryo. I picked her and I was like ‘Let’s put in the girl’” (Ashton 1) . As Teigen goes on to explain,

I think I was most excited and allured by the fact that John would be the best father to a little girl. That excited me...Just the thought of seeing him with a little girl. I think he deserves a little girl. I think he deserves that bond. A boy will come along. We’ll get there too, so it’s not like we really have to pick. But he definitely is very lucky to have a little girl. And this girl is going to be so completely lucky to have John as her papa — it’s crazy! (Ashton 1)

By framing Teigen’s particular method as a feminist “clap-back” to a sexist society that shames women and mothers in particular, Ashton plays into the neoliberal strategy of co-opting movements that stem out of the oppression that our system causes, such as feminism, and

utilizing their language as a tool to quell dissonance under the guise of sexism. As Ashton goes on to assert,

Of course people are criticizing Chrissy for her choice. But you can't knock Chrissy down...And while we are chatting about Chrissy controversies (that should be a hashtag!), we should mention that Chrissy and John are planning on having a night nurse. Cue the outrage and people calling her an awful mother. But Chrissy is pure class in response. (1)

Through posing any criticism of this particular method of conception as anti-feminist, Ashton effectively shuts down the opportunity for a critical dialogue surrounding use of gender-essentialism as a determinant for conception and analyses of how oppressed groups in our society, such as women of color, may find solace in having a baby that shares their particular identity as a sense of comfort and as a form of resistance.

The analyses out forward by Ashton and Teigan alike reflect a liberal, reformist feminism that paved the way for the phenomenon of the gender reveal party in the first place. Ashton and Teigan both recognize their power as women through affirming and strengthening the importance of their gender, centering their case for liberation around a false essential womanhood. Since neither possess a critical analysis of the state along with a recognition of where scientific notions of sex and gender come from in the first place, Ashton and Teigan are unknowingly strengthening the power structure they intend to combat by centering and solidifying bourgeois notions of gender as the jumping off point for their path toward liberation.

10. Case Study: Transgender Reveal Party

The transgender reveal party exists as a manifestation of mainstream feminist theory and political movements that use pre-determined, westernized gender constructions as the basis for their activity. By conflating the language of conclusion to actual protection in our society, the transgender reveal party puts a new face to the same machine while perpetuating an idealistic version of our society which ultimately proves to be dangerous for oppressed groups. Along with this, a reliance on the societally imposed gender binary to gain recognition and respect can bring about some immediate, impermanent benefits to oppressed groups, but, fundamentally, it solidifies the notions surrounding gender that caused their oppression in the first place.

Last year CNN published an article titled “A mom held a heartwarming gender reveal party for her transgender son”, which focused on the particular narrative of Heather Green and Adrian Brown, a mother and son who’s re-appropriation of the mainstream gender reveal party went viral and received positive media attention. Located online within CNN’s “the good stuff” category, which, according to the news source, “highlights the good in life by bringing you the big headlines that make you smile, plus stories of fascinating discoveries, everyday heroes, inspiring movements and great things happening right in your backyard” (“CNN” 1), the celebration is praised as a brave and unapologetic celebration of identity. Although the efforts of this mother and son to disturb the common narratives surrounding the gender reveal are well intentioned and rightfully praiseworthy, CNN’s construction of this narrative as a wholesome palate cleanser in a sea of articles documenting violence, starvation, poverty, and political repression effectively normalizes binary gender relations while limiting the scope of gender liberation to inclusion within already oppressive societal customs.

The subversive gender reveal party is the manifestation of a commonly accepted gender politic that functions within the confines of westernized, biologically-deterministic notions of gender, forcing feminist subjects to take on a limiting framework surrounding the politics of identity. When asked about her incentives surrounding her “transgender reveal” party for her son, Green stated, “How do you tell people your daughter is now your son? But not only now your son, but has always been your son?” (Copeland 1) The assertion that one’s identity deserves recognition and respect because it is biological and out of their control, and not because it is a human right to live freely as we choose, is the result of a liberal perception of gender that is endorsed by our system. A transgender reveal party that functions within a liberal analysis of gender naturalizes the gender constructions along with the coinciding personality traits that serve profit and production best.

Since our political system supports the language of liberation while harboring an underlying interest in quelling dialogue and activity that challenge and pose alternatives to our current capitalist system, Brown’s automatic performance of hegemonic masculinity to signify manhood displays the collective lack of a gender analysis that prioritizes the source of these notions and the needs that they perpetuate. Green and Brown perform gender through pictorial discourse, and the utilization of blue decorations as well as classic “it’s a boy” imagery was intended to convey a universal conception of gender. Copeland and Johnson write, “Staying true to the cute and quirky nature of the gender reveal trend, Green posed in a fake belly bump with blue balloons. Brown lay next to a teddy bear swaddled in a blanket” (1) . Although alternative gender reveal parties possess significant value and can alleviate the pain and isolation that oppressed groups in our society experience daily, well-intentioned ventures like Green’s

ultimately aids in the systemic oppression that is being challenged in the first place through the reification of a biological gender that possesses a certain level of social value. Along with this, the popularity of this expensive, formally shot gender reveal party as a display as a mother's love and celebration of her child coincides with a neoliberal conflation of emotional investment to monetary value.

11. Conclusion

The gender reveal party is a product of our neoliberal state, and although these celebrations can bring joy to expecting families and loved ones, it ultimately serves as a roadblock to gender liberation because gender reveal parties exist are an outlet for our systemic economic incentive to construct gender as biologically determined and capitalize off of the purchase of items that align with one's gender. In order to build a revolutionary feminist movement that challenges our oppressive, indoctrinated conceptions of gender, we must collectively reject the gender reveal party as a ritual that strengthens the gender binary and capitalist rule.

Works Cited

- Ashton, Alyssa. "Chrissy Teigen and John Legend Chose the Sex of Their Baby." *Today's Parent*, 29 Mar. 2017, www.todayparent.com/blogs/chrissy-teigen-and-john-legend-chose-the-sex-of-their-baby/.
- Anderson, Kevin B. "Marx at 200: Beyond Capital and Class Alone." *IMHO Journal, Economic & Political Weekly*, 6 Oct. 2018, www.imhojournal.org/articles/marx-at-200-beyond-capital-and-class-alone/.
- Applequist, Janelle. "Pinterest, Gender Reveal Parties, and the Binary: Reducing an Impending Arrival to Pink or Blue." *Pennsylvania Communication Annual*, Oct. 2014.
- Blackledge, Paul. "Frederick Engels, Social Reproduction, and the Problem of a Unitary Theory of Women's Oppression in Advance." 2018.
- Brown, Heather A. *Marx on Gender and the Family: a Critical Study*. Haymarket Books, 2013.
- Butler, Judith. *Gender Trouble: Feminism and the Subversion of Identity*. Routledge, 2015.
- Copeland, Shelby, and Lauren M. Johnson. "A Mom Held a Heartwarming Gender Reveal Party for Her Transgender Son." *CNN, Cable News Network*, 8 Feb. 2019, www.cnn.com/2019/02/08/us/mom-holds-gender-reveal-for-trans-son-trnd/index.html.
- De Ridder, Sander, et al. "Queer Theory and Change: Towards a Pragmatic Approach to Resistance and Subversion in Media Research on Gay and Lesbian Identities ." 2010.
- Senger, Emily. "The Baby Gender-Reveal Party Trend Is out of Control." *Today's Parent*, 17 Mar. 2017, www.todayparent.com/baby/baby-development/the-baby-gender-reveal-party-trend-is-out-of-control/.

